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Baptists. Pennsylvania. Philadelphia Association, 1775.
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M I N U T E S
 OF THE
PHILADELPHIAN ASSOCIATION
 In M D C C L X X V.

PHILADELPHIA, *October 10, 1776.*

AT three o'Clock, P. M. the Association was opened with a suitable discourse from **Mark xvi: 15.** *And he said unto them, Go ye into all the world, and preach the gospel to every creature.* By our brother **Rev. WILLIAM ROGERS.**

2. After sermon brother **JOHN GANO** was chosen *Moderator*, and brother **WILLIAM ROGERS** *Clerk.* Letters from 32 churches were read.

N. B. The Ministers names are in capitals. Those marked with a dash are not present. The Churches marked with a dash sent neither letters nor messengers, their numbers remain as last year. Dashes denote no minister.

Churches.	Ministers and Messengers.	Baptized.	Rec. by L.	Repord.	Dismissed.	Excom.	Dead.	Members.
Pennepceek	{ SAMUEL JONES, A. M. <i>Alexander Edwards,</i> <i>Peter Smith.</i>	5	0	0	0	0	1	69
Middletown	{ ABEL MORGAN, A. M. <i>James Mott.</i>	2	0	0	0	0	4	139
Piscatawa	ISAAC STELLE.	3	0	0	0	0	0	75
Cohansey	{ ROBERT KELSAY, <i>Providence Ludlam,</i> <i>David Bowen.</i>	1	0	0	0	0	5	80
Welshtract	{ JOHN SUTTON, <i>Enoch Morgan.</i>	2	0	0	4	0	2	120
								Great

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Rec. by I.</i>	<i>Reford.</i>	<i>Dismissed.</i>	<i>Excom.</i>	<i>Dead.</i>	<i>Members.</i>
Great Valley	{ DAVID JONES, A. M. THOMAS JONES, Griffith Jones.	1	0	0	0	0	1	70
Capemay	— —	0	0	0	0	1	4	52
Hopewell	{ BENJAMIN COLES, JOHN BLACKWELL, Zebulon Stout, jun.	0	2	0	1	0	1	155
Brandiwine	{ ABEL GRIFFITHS,* Thomas Davis.	0	0	0	0	0	0	29
Montgomery	{ JOHN THOMAS, Isaac James.	2	0	0	0	0	3	103
Kingwood	{ DAVID SUTTON, Elkana Holmes.	2	0	0	0	2	2	84
Southampton	{ WILL. VAN HORNE, A. M. John Gilbert, Joseph Hart.	0	0	0	0	0	1	63
Philadelphia	{ SAMUEL STILLMAN, A. M. WILLIAM ROGERS, A. M. Joshua Moore, George Bright, Benjamin Tbarw.	2	0	0	0	0	1	174
+ Cranberry Scotsplains	— — BENJAMIN MILLER.*	0	0	0	0	0	0	27
Oysterbay	{ ELIJAH WHEELER.	12	0	0	0	0	5	129
Morristown	{ REUNE RUNYON, Isaac Brookfield.	2	0	0	0	0	1	27
Knowlton	— —	12	4	0	0	0	0	80
Harford (Maryland)	{ JOHN DAVIS.* Abram Britton.	5	0	0	0	0	0	14
New Britain	{ JOSHUA JONES,	5	1	0	6	0	2	142
+ Salem	— —	0	0	0	0	0	3	50
		3	0	0	0	0	0	26

New-

Churches. Ministers and Messengers.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Rec. by L.</i>	<i>Restored.</i>	<i>Dismissed.</i>	<i>Excom.</i>	<i>Deat.</i>	<i>Members.</i>
Newtown	{ NICHOLAS COX, Hezekiah Smith.	4	0	0	1	1	1	79
Beckman's Precinct	SAMUEL WALDO.*	47	0	1	0	0	3	152
Dividing-Creek	SAMUEL HEATON.	0	0	0	0	0	2	32
1 New-York	{ JOHN GANO, James Stiles.	1	2	0	0	1	2	139
Newmills	{ Samuel Gaskill, Jacob Woolston.	4	0	0	0	0	2	53
Conoloway	JOSEPH POWELL.*	3	0	0	0	0	0	60
Coram	—	0	0	0	0	0	0	34
Upper Freehold	{ Thomas Farr, Thomas Cox, jun. Jonathan Holmes, Edward Taylor.	1	0	0	1	0	0	50
† Mount Bethel	—	0	0	0	0	0	0	22
† Goshen	JAMES BENEDICT.*	0	0	0	0	0	0	113
Lyonsfarms	—	0	0	0	0	0	0	22
Oblong	SIMON DAWKIN.*	13	5	0	0	2	0	92
† Philip's Patent	{ JOHN LAWRENCE,* Ebenezer Ward.	0	0	0	0	0	0	98
Pitt's Grove	{ WILLIAM WORTH, Cornelius Austin.	0	0	0	0	0	0	40
† Manahawkin	HENRY CROSSLY.*	0	0	0	0	0	0	15
† Vincent	—	0	0	0	0	0	0	57
Tuckahoe	WILLIAM LOCK.*	0	0	0	0	0	0	24
† Northern Liberty	—	0	0	0	0	0	0	1
† 2 New-York	JOHN DODGE.*	0	0	0	0	0	0	14
Stamford	—	1	0	0	0	0	2	31
† Kingstreet	—	0	0	0	0	0	0	13

Increase this year 59.

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3. The Rev. Messrs. *James Manning, Morgan Edwards* and *Peter P. Van Horne* being present, their company and assistance were desired.

W E D N E S D A Y, *October 11.*

4. A letter from *Warren* Association was read, which informed us that during the last year *many* were added to their several churches by baptism, but the number is not specified—hope to receive their minutes if printed. Their messenger to us was the Rev. *William Williams*.

5. A letter from *Quebucky* Association, in North Carolina, was read; it appears that it was their last year's letter, but did not come to hand 'till several weeks after our Association was held. When they wrote they were in a very comfortable state; their increase 270; *Two* churches constituted, and *Two* ministers ordained; the number of members *then* appertaining to their 13 churches were 1458.

6. A letter and minutes from *Charlestown* Association, in South Carolina, were read, we are pleased to hear of their happy interview together. Brother *Elbanan Winchester*, their messenger to us, not present.—Our other sister Associations did not write to us, should be glad to hear from them all at our next annual meeting.

7. In consequence of *two* letters received from the church at Coram—the *first* lamenting their loss of a worthy pastor (Rev. *Noah Hammond*) requested our assistance and prayers—the *second* was expressive of their great satisfaction in brother *Ebenezer Ward's* visits and edification under his ministry, which concludes by desiring this Association to ordain him as an Itinerant:—*Agreed*, that this Association claim no such right, and therefore *Resolved*, to encourage Mr. Ward to assist said church all that he consistently can, 'till either the church whereof he is a member chuses to have him ordained, or he *first* becoming a member at Coram, and they should continue in the same mind, which, if they do, and write for assistance, we make no doubt our brethren will duly attend to.

8. Recommended to our churches to continue the *four* quarterly days of fasting and prayer, as the troubles of the nation increase, and too much deadness

deadness among Christians *still* prevalent. N. B. The days to be observed are the *Thursdays* before the last LORD's days in November, February, May and August.

9. The Rev. *Samuel Stillman* was desired to draw up a letter for the several Associations corresponding with this.

10. The collections for the *Association* fund—The *College*—Our *suffering brethren* in New-England, and for brother *James Sutton*, are as follow,

For the Association Fund.			For the College.		
Philadelphia church	£ 2 0 0		Pennepeck church	£ 0 17 6	
Newyork ditto	1 2 6		<i>Delivered to Mr. Rogers.</i>	<hr style="width: 100%;"/>	
Pennepeck ditto	1 0 0				
	<hr style="width: 100%;"/>		For brother <i>James Sutton</i> .		
<i>Delivered to Mr. Wescott.</i>	£ 4 2 6		Southampton church	£ 2 6 2	
			Cohansey ditto	2 0 0	
For our suffering brethren in New-England.			Philadelphia ditto	3 12 0	
Philadelphia church	£ 8 14 6		Morristown ditto	0 15 0	
Cohansey ditto	2 0 0		Newtown ditto	0 7 6	
Rev. David Sutton,	0 1 0		Mr. Joseph Chamblefs	0 4 0	
	<hr style="width: 100%;"/>			<hr style="width: 100%;"/>	
<i>Delivered to Mr. Stillman.</i>	£ 10 15 6		<i>Delivered to Mr. John Sutton.</i>	£ 9 4 8	

11. Voted that £ 18, arising from Mrs. Hubb's donation, be equally divided between Messrs. Enoch Morgan and Burgess Allison, they giving the usual obligations to the trustees.

12. The general letter to the churches drawn up by the Rev. *Abel Morgan* being read, was *unanimously* approved of, and the Rev. *John Gano* appointed to write one for next year.

13. The Rev. *Abel Morgan* requested to copy off into the Association-book, all the letters from the Associations corresponding, or to correspond, with this; also the letters from this Association to them, together with the letters from this Association to particular persons.

14. The

14. The supplies granted to destitute places are as follows,

Upper-Freehold. Rev. David Jones, fifth Lord's day in October and first in March.

Rev. William Van Horne, third ditto in November.

Rev. William Rogers, first ditto in December.

Rev. Reunè Runyon, second ditto in January.

Rev. Samuel Jones, fourth ditto in June.

Oyster Bay. Rev. Benjamin Coles, the last Lord's day in October.

Rev. John Gano, first Lord's day in May.

Rev. Nicholas Cox, fifth ditto in June.

Rev. Isaac Stelle, second ditto in October, 1776.

Lyons Farms. Mr. Ebenezer Ward, third Lord's day in October.

Rev. Nicholas Cox, third ditto in November.

Rev. Reunè Runyon, third ditto in April and September.

Rev. William Van Horne, third ditto in May and August.

Mr. Elijah Wheeler, fourth ditto in May.

Rev. Isaac Stelle, the Thursday before the second Lord's day in October, 1776, two o'clock.

Rev. Joshua Jones, second Lord's day in October, 1776.

Newmills. Rev. Isaac Stelle, third Lord's day in October.

Rev. William Van Horne, fourth ditto in ditto and fourth ditto in April.

Rev. Robert Kelsay, second ditto in November.

Rev. Reunè Runyon, first ditto in January.

Rev. Samuel Jones, third ditto in March and second ditto in May.

Rev. John Thomas, third ditto in May.

Mr. Elkana Holmes, fourth ditto in ditto.

Rev. Benjamin Coles, fourth ditto in June.

Cow Marsh. Rev. Peter P. Van Horne, second Lord's day in December.

Rev. John Sutton, second ditto in April.

Rev. Isaac Stelle, second ditto in May.

Cow Marsh. Rev. Robert Kelsay, second ditto in June.
Rev. William Worth, second ditto in August.

Baltimore-Town. Rev. William Rogers, last Lord's day in October and three first in November.
Rev. Peter P. Van Horne, last ditto in November.

Talbot Township. Mr. Elkana Holmes, two last Lord's days in October and first in November.
Ditto,-- some in July.
Rev. David Jones, last Lord's day in November.
Rev. Peter P. Van Horne, the whole month of May.
Rev. Nicholas Cox, second and third Lord's days in September.

Peekskill. Mr. Ebenezer Ward, second Lord's days in January and March.
Rev. Nicholas Cox, fourth ditto in June.
Mr. Elkana Holmes, first ditto in September.

15. Requested that the Rev. Messrs. *John Gano* and *Samuel Jones* be our messengers to *Warren* and *Rhode-Island* Associations; to that of *Ketocton*, in Virginia, Rev. *John Sutton*; and to all the *Southern* Associations Rev. Messrs. *Morgan Edwards* and *Peter P. Van Horne*.

16. Voted, that the next Association be held at **NEW-YORK**, to begin on Tuesday after the second Lord's day in October, at three o'clock, P. M. and that Rev. *Samuel Stillman* preach the introductory sermon, and in case of failure, Rev. *William Van Horne*.

17. THE GENERAL LETTER.

The ASSOCIATION of Elders and Brethren of the several BAPTIST Churches in Pennsylvania, and the Colonies adjacent, held at Philadelphia, October 10, 11 and 12, 1775.

To the several Churches we are in connection with, send our **CHRISTIAN SALUTATION.**

BELoved BRETHREN,

IN the primitive times, when people were converted by the ministry of the gospel, and united together in church relation and fellowship, it
was

was the practice of the Apostles to establish them in the truths which they had believed and professed, Acts xv : 41. for their edification and comfort: (Acts ix : 31.) We now, according to our measure, would endeavour to follow this worthy pattern, for the like excellent design. The subject which next, in order, comes to be considered, is the doctrine of GOD's Decree. *Confession of faith, chap. 3.* Whereon we observe, 1. That GOD, the supreme, who is self-existent, and every way an independant sovereign, the Creator of all things, hath an *absolute right* to dispose of all his creatures; and before his works of old, to appoint and determine all things to a certain end. This article of our belief, both scripture and reason do jointly and sufficiently confirm. Isa. xlvi : 10. Psal. xxxiii : 11. Prov. xix : 21.

2. The rule of his fore-appointment, of what shall come to pass in time, is the wise counsel of his most holy will and pleasure. Eph. i : 11.

3. In accomplishing his purpose, no violence is offered to the will of the creature, good, Psal. cx : 3. or bad, James i : 13. 14. nor the use of means taken away; Ezek. xxxvi : 37. neither is GOD in any wise the author of sin, tho' he decreed to permit it to be. Acts xiv : 16. Gen. xlv : 5. Acts ii : 23.

4. The special objects of GOD's decree are angels and men.

5. When all the human race, by the sin of the first man, were involved in guilt, Rom. v : 12. and fallen under condemnation, and all become the children of wrath; it would manifestly be doing them no injustice, if they were, to every individual, left in that state, and eternally punished for their sins: This would have been their proper desert, their just reward. But GOD, out of his mere free grace and love, without any moving cause in the parties chosen, hath predestinated some unto life, through a Mediator, Eph. i : 4, Rom. xi : 5. 6. (without any wrong done to others) together with all the means subservient to this end, viz. their redemption by the blood of CHRIST, and renovation by the spirit of holiness, to the praise of his glorious grace; the other left to act in sin, to their final destruction, to the glory of divine justice. Rom. ix : 22. 23.

The bounds of a letter will not permit us to enter on the discussion of the several objections, and remove out of the way the many cavils, which are raised by men of different principles in opposition to this scripture-doctrine, (that has been repeatedly well done heretofore by others) but only add a word, with a view to relieve and support those distressed souls, whoever and wherever they be, whilst they acknowledge this awful truth, but at the same time are greatly exercised about it; frequently raising objections
against

against themselves, fearing they are not of the elect of **GOD**: And should this be the case, they infer, that all their endeavours must be in vain, their acts of worship unacceptable. The consolations and promises of the gospel are proposed to them to little purpose.—Their souls refuse to be comforted—their hope flags—their expectation fails—they are greatly disheartened—yea, the very duties of religion become to them difficult, and oftentimes burdensome—briefly, they are ready to halt, and to sink down in the gulph of despair—believing the decree of **GOD** to be immutable: So that this solemn truth, instead of administering joy to their souls, and exciting in them adoration and praise to **GOD**, becomes to them an occasion of terror, discouragement and great depression of spirit. The topics, whence they generally derive these gloomy apprehensions are such as follow, viz. the gross darkness of mind, under which they are shut up—no signs of election—extreme ignorance of **GOD** and of **CHRIST**—find no returns of prayer—so full of sin—manifold afflictions—cannot act faith—backslidings—unprofitableness—heart-risings against **GOD**, and such like.

To remove these difficulties: 1. Let the parties consider that there may be very great and just reasons for the ground of these complaints, without calling in question their election.

2. Let them seriously observe the frame and temper of their soul under all or any of these defects, whether a sense of their case excites in them more humiliation and sorrow for sin, P^{sal.} xxxviii: 17. 18. and more vehement cries and ardent wishes for seasonable help. P^{sal.} xxxviii: 4. 5. 21. 22. If so, the evidence is in their favour.

3. Let such know and learn, that the way for their relief is not by labouring to pry into the secret purpose of **GOD**, or in their thoughts to dwell upon it, to their own discouragement, but abide by, and cleave to, his revealed will, which directs all indigent ones to **CHRIST** the Mediator for supply, and to the use of those means prescribed for the satisfaction and peace of labouring souls: “Make your calling—sure.” 2 Pet. i: 10. In so doing shall the fearful be able to look back, and know their election before time, and forward, and view their salvation to come, when time shall be no more. This glorious truth is not designed to deter troubled souls from coming to **JESUS CHRIST**.

4. It directly tends to administer support to the labouring soul, when we find those very springs of complaints, doubts and fears, from which they argue to their disadvantage, are no other than what the scripture declares

to have been the case with the very elect of GOD; for instance, these complain of darkness, so did they: "Why hidest thou thyself?" P^{sal.} x: 1. Job emphatically, chap. xxiii: 8. 9. see Isa, 1: 10. Do these sorrowful ones lack tokens of their election? But hath not GOD in special mercy hedged up their way, to keep them from sin, and made it bitter to their souls? Hos. ii: 6. 7. Lam. iii: 19. 20. Do they not find thirstings after CHRIST? P^{sal.} xlii: 1-3. Do they not groan earnestly, and are burdened, because of their depravity, &c. 2 Cor. v: 2. These are encouraging tokens, the very characters of the elect; who also in their day bewailed their ignorance of GOD. Prov. xxx: 2. 3. The exhortation "to grow—in the knowledge of CHRIST," intimates their deficiency therein. How pathetically did they expostulate with GOD about his deferring to answer their prayers. "Will the LORD cast off forever?—Hath GOD forgotten to be gracious?" P^{sal.} lxxvii: 7-9. "O LORD, how long shall I cry, and thou wilt not hear?" Hab. i: 2. How feelingly did they acknowledge themselves full of sin: "Mine iniquities are gone over mine head" P^{sal.} xxxviii: 3-8. "Wretched man that I am." Rom. vii: 18. 24. Do these fear because they can't put forth acts of faith? Consider the case of the godly:—"I am shut up, and I cannot come forth." P^{sal.} lxxxviii: 8. CHRIST would have men to know their own insufficiency; John xv: 5. chap. vi: 44. who himself is the author and finisher of faith. Hence, Song i: 4. "draw me."—Some afflictions are the very portion of the dear chosen ones of GOD in the world. P^{sal.} lxxiii: 10. 14. xxxiv: 19. 1 Cor. xi: 32. Heb. xii: 6-8. Let these languishing souls hear the gracious word of promise to backsliders. Hos. xiv: 4. CHRIST teaches all his elect to esteem themselves unprofitable. Luke xvii: 10. Do these perplexed ones faint, because they find in themselves heart-risings against GOD? This indeed is very alarming, and dreadful in its consequences; but there is on record an instance of this sad case, in one that was undoubtedly a chosen vessel, an elect of GOD, Jonah iv: 3. 4. 9. whose heart not only rose up against GOD, but also in his reply vindicated himself therein: "I do well to be angry." 'Tis probable this by far is an higher degree than any of these dejected ones are got to. Hence we observe, that not one distressed soul hath ground to argue against himself from any of the above-mentioned cases, or the like, that he is passed by, and, without hope, left to perish in his sins. None can conclude his *preterition* but from final impenitence, and the sin against the Holy Ghost:

From

From the former he cannot, because he is yet in life; nor from the latter, because final impenitence is an inseparable ingredient of that sin.

5. Guard against every device of sátan, who aims to prevent people's profiting by the gospel of JESUS CHRIST. 1 Pet. v: 8.

6. Inasmuch as we are authorised to encourage the weak, the feeble, and fearful, to be strong. Isa. xxxv: 3. 4. We therefore exhort and charge all those into whose hands this may come, who are, and have been, sorely afflicted, on the aforesaid account, that they would press forward, in the ways of godliness; seek the LORD JESUS unfeignedly; pray without ceasing, and faint not. Luke xviii: 1. 7. endeavour for satisfactory experience of grace in their own souls; that hereafter they may rejoice in this, and every other truth of GOD.

Lastly, We would earnestly caution all persons, on the other hand, who confidently conclude themselves to be of the elect of GOD, to beware at all times of living a dissolute, vain, irreligious life, or giving themselves liberty to continue in sin, because election is unalterable; pleading or thinking they shall be saved, let them live and act as they will (this truth hath been thus horribly abused). Such corrupt principles, wicked practices and black characters, are inconsistent with the pure doctrines of the gospel. Remember that holiness becometh the house and people of the LORD forever, and is indispensably enjoined on every one that nameth the name of CHRIST. 2 Tim. ii: 19. 2 Theff. ii: 13. 1 Pet. i: 14. 16.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our saviour, be glory and majesty, dominion and power, both now and ever. Amen.

JOHN GANO, *Moderator,*
WILLIAM ROGERS, *Clerk.*